

Pam  
Biog

339

# In Memoriam



**THOMAS JESSE JONES**

Jones





# **In Memoriam**

**THOMAS JESSE JONES**

**1873-1950**

Educational Director, Phelps-Stokes Fund, 1913-1946

## Psalm 23

*The Lord is my shepherd; I shall not want.*

*He maketh me to lie down in green pastures: he leadeth me beside the still waters.*

*He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*

*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

*Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.*

Read by Dr. Channing H. Tobias at the  
Memorial Service for Thomas Jesse Jones.









People in all parts of the world were saddened when Thomas Jesse Jones—educator, humanitarian, sociologist—died on January 5, 1950, after a long illness. Statements of tribute, editorial comments, and letters of sympathy came to his family and the Phelps-Stokes Fund from home missions societies, from the press of the United States, England, and South Africa, and from the friends who had worked with him on studies and commissions during his more than thirty years as educational director of the Phelps-Stokes Fund. All spoke of his rare ability, his lively mind, his warm, impulsive friendship, his tender sympathy.

“His great work and his influence in Africa and with Africans will remain for always,” wrote the South African Institute of Race Relations.

“To his studies of Indian people, with proposed solutions for their betterment,” said the Indian Rights Association (concerned with the problems of American Indians), “Dr. Jones brought the same brilliant mind, deep interest in people, and dynamic spirit, which characterized his extensive efforts for human welfare.”

“Thomas Jesse Jones will long be remembered for his inspiring leadership in the cause of interracial cooperation. He was a warm-hearted friend of Christian missions,” according to the *C.M.S. Outlook*, journal of the Church Missionary Society of London.

A memorial service to Dr. Jones was held in the Chapel of the Riverside Church on January 10. Dr. Robert J. McCracken presided. Eulogies, transcripts of which appear in the following pages, were made by Dr. Anson Phelps Stokes and Dr. Emory Ross. Dr. Channing H. Tobias read the Twenty-third Psalm. Many friends and representatives of organizations with which he was connected joined in this final tribute to the memory of Dr. Jones and the noble work he had done for mankind.



Digitized by the Internet Archive  
in 2018 with funding from  
Columbia University Libraries

<https://archive.org/details/inmemoriamthomas00unse>



# Life of Thomas Jesse Jones

Thomas Jesse Jones was born in Llanfauthraeth, North Wales, a rural village of less than one thousand persons, on August 4, 1873. His grandfather was the rural blacksmith and his father the rural saddler. His grandmother and mother were the keepers of the Mona Inn, where the visiting ministers, educators, and government officers made their headquarters and the villagers and farmers met for recreation and serious discussions of their problems. In fact, the Inn was the "community center."

As his mother could speak English—one of the very few persons in the village who could—and had a very vigorous personality, she often represented and defended the rural peasants in their difficulties with absentee landlords and too aggressive public officers. As one of the keepers of the Inn, and with her understanding of English, she was in a position to hear all sides of discussions relating to public affairs, both local and national; and possessing powers of keen discernment, she was able to draw conclusions and form opinions as to the probable course events would take. The accuracy of her predictions made her opinions greatly respected by the villagers.

Dr. Jones' mother's brothers and sisters began their migration to the United States in the late "fifties." His widowed mother came to America in 1884, bringing with her the grandmother, her only remaining sister in North Wales, and four children, of whom Thomas was one. He was then eleven years old and spoke only the Welsh language.

His arrival in America and his educational experiences are vividly presented by Dr. Jones in the Introduction to his book *Essentials of Civilization*:

"It was in July, 1884, that my family sailed into the beautiful New York harbor and felt the first thrill of America. We had come from the fields, the villages, and the mountains of North Wales. We were seeking the American Paradise of which we had heard from aunts and uncles who began entering America in 1850. So long as we sailed the blue waters of the harbor and viewed the green

shores, the stately buildings, and the sky line at a distance, our eager expectations were fulfilled. America was the Land of Hope; Americans were the happy people of whom we had been dreaming from earliest boyhood.

“Then came the shock of realities. Our ship had docked. All about were dirty workmen whom I had thought never to see after leaving Liverpool and Wales. What wild confusion and rushing and pushing. What noises and smells and ugly sights. Flies everywhere, people everywhere, buildings everywhere. Soon followed harsh orders, wearisome waitings in long lines, and finally the entrance into the whirling mass of greedy people seemingly determined to possess us, body and baggage. The American illusion was smashed. Paradise had taken flight into the thin air of deferred expectation.

“There were boyhood days in an Ohio town (Middleport) of coal miners and iron workers who years before had migrated from Germany and Wales. In these days of intimate association with workingmen, sympathy with labor unions was real and resentment against capitalists was strong. It was literally believed that ‘it is harder for a rich man to enter the Kingdom of Heaven than for a camel to pass through the eye of a needle.’ There were college days in Washington and Lee University where the ideals of these two cultured Southern founders were personified in faculty and students; in Marietta College, a small institution embodying the spirit of the New England pioneers who settled Ohio; in Union Theological Seminary, where the search for all truth was sincere and genuine; and as a Fellow-in-Sociology at Columbia University where the virile-minded Giddings guided and inspired all to a scientific approach to human society.

“Through the forty-three years since that day of disappointments the immigrant’s quest as to ‘Why and what America?’ has become the student’s researches as to ‘Why and what Civilization?’ Remarkable years they have been—years of struggle, of work, and of study—years of hope, of anxiety, and of satisfaction—years of opportunity, of responsibility, and of revelation—years of doubt, of progress, and above all of gratitude.”

Dr. Jones’ early education was obtained in the public schools of Middleport and nearby Pomeroy. Upon completion of his high school course he attended Washington and Lee University in Virginia and later transferred to Marietta College in Ohio where he



was graduated with a degree of A.B. in 1897. In 1899 he obtained his M.A. at Columbia University, and in 1904 his Ph.D., also at Columbia. He also studied at Union Theological Seminary where he received the degree of B.D. in 1900.

While working for his Doctorate at Columbia University, he was also acting headworker of the University Social Settlement, in New York, in connection with which he made a study of *The Sociology of a New York City Block*, which became the subject of his dissertation for his Doctorate. This study included one of the early inquiries into the housing situation in New York City.

In 1902, at the invitation of the late Hollis Burke Frissell, principal of Hampton Institute, Virginia, Dr. Jones became director of the Research Department of Hampton Institute. It was there that he first became acquainted with the problems of Negroes and developed a deep interest in their efforts to obtain education and civil rights—an interest which was to influence the whole of his future life. In 1909 he left Hampton to become a statistician in the U. S. Census Bureau, where he remained for three years, giving special attention to statistics concerning Negroes and their progress.

In 1912, Dr. Jones joined the staff of the U. S. Bureau of Education in Washington as a Specialist in Education, and in 1913, by special arrangements between the Bureau of Education and the Phelps-Stokes Fund, he was made an Agent of the Phelps-Stokes Fund with the understanding that if the Fund met the expenses of the necessary staff and travel, the Bureau of Education would undertake a study of Negro education in the United States.

This study was begun in 1914, and in 1916 was published by the U. S. Bureau of Education in two volumes under the title *Negro Education in the United States*. Over seven hundred public and private schools for Negroes in all of the Southern States and in some of the Northern States were visited, and facts concerning their management and support, plant and equipment, teaching staff and students, financial stability, etc., were studied and recorded. Their strengths and weaknesses were pointed out and recommendations made for improvements. This was the first comprehensive study of Negro schools and has become a basis for the measurement of progress in Negro education since that time.

During the first World War Dr. Jones was granted a leave of absence by the Bureau of Education and by the Phelps-Stokes Fund

with salary in order that he might visit the European battlefronts as a representative of the Y.M.C.A. with a view to helping to improve the lot of Negro soldiers. On the basis of his observations of Negro soldiers in Europe and in view of the fears in the United States concerning the attitudes of these soldiers upon their return home, Dr. Jones, following his return from the battlefronts, proposed that an interracial committee of outstanding white and Negro leaders be formed for the purpose of "conditioning" the public for the return of Negro soldiers to their communities after the war.

With the cooperation of the late Robert R. Moton and Will W. Alexander, the Commission on Interracial Cooperation was established with headquarters in Atlanta, Georgia. The work of this commission and its affiliates in many towns and cities of the South in the peaceful integration of Negro soldiers into civil life in the Southern States cannot be overestimated. Its work in later years was to promote the welfare and interest of Negroes as well as to act in emergencies to avert lynchings and other racial clashes. It has now become the Southern Regional Council with headquarters still in Atlanta.

In 1920, at the request of the Foreign Missions Conference of North America and the Conference of Mission Societies of Great Britain and Ireland, and with the cooperation of the British Colonial Office and other missionary and governmental agencies in Canada and Europe, Dr. Jones headed the Phelps-Stokes Fund Education Commission to West, South, and Equatorial Africa for the purpose of studying the educational, economic, social, and religious conditions among the African people of those areas. The commission's report, *Education in Africa*, edited by Dr. Jones, was published in 1922.

The British Colonial Office was so impressed by the recommendations of the commission that it requested the trustees of the Phelps-Stokes Fund to send a second commission, also headed by Dr. Jones, to East Africa to make a similar study of the peoples of their East African colonies. This commission visited Ethiopia, Kenya, Uganda, Tanganyika, Zanzibar, Mozambique, the Rhodesias, and South Africa. Its report, *Education in East Africa*, edited by Dr. Jones, was published in London in 1925.

As in the case of *Negro Education in the United States*, these reports on education in Africa covered a wide range of schools and territory and form a basis for the measurement of progress in the



education of Africans in Africa which has been phenomenal in some areas, such as the Gold Coast, where Achimota College was established, and in Kenya, where a system of Jeanes Teacher Schools was inaugurated.

Following the publication of these two reports, the British Colonial Office offered Dr. Jones the post of Director of Education for the Colonies. Dr. Jones declined, but the Colonial Education Department was created with the late Major Hanns Vischer as its head. Publication of *Overseas Education* was then begun. These developments were directly influenced by Dr. Jones' reports.

In accordance with a recommendation of the first report, the Advisory Committee on Education in Liberia was formed and, as a result of its work, the Booker Washington Agricultural and Industrial Institute was established at Kakata, Liberia. The members of both organizations represented American Foreign Mission Boards, the Firestone Plantations Company, the Phelps-Stokes Fund, the New York State Colonization Society, the American Colonization Society (Washington), and the Trustees of Donations for Education in Liberia (Boston), all of which had educational work in Liberia.

In 1929, at the request of the Near East Foundation, Dr. Jones was given a leave of absence from the Phelps-Stokes Fund to visit the Near East for the purpose of studying the work of the Near East Foundation and the peoples of that area. In recognition of his social and educational services in Greece, he was awarded the Gold Cross of the Order of Savior by the Greek Government.

In 1932 he visited South Africa as Carnegie (Foundation) lecturer at the universities of South Africa.

Dr. Jones, in 1937, headed a commission to study the Navajo Indians and edited the commission's report, *The Navajo Indian Problem*, published by the Phelps-Stokes Fund.

Dr. Jones was connected with the Phelps-Stokes Fund for thirty-three years—from 1913 to 1917 as its educational "Agent," and from 1917 to his retirement in May, 1946, as its Educational Director.

His personal works include: *Four Essentials of Education*, 1926; and *Essentials of Civilization*, 1929. The former volume was translated into Spanish and published by the Mexican Government. Copies were made available to many of its teachers.

Dr. Jones was at one time chairman of the Committee on Social Studies in Secondary Schools, appointed by the National Education Association. He was a member of the following societies and clubs: American Sociological Society, American Statistical Association, Faculty Club of Columbia University, Century Association, Town Hall Club (New York City), Cosmos Club (Washington). He was a trustee of the following organizations: Phelps-Stokes Fund, Booker Washington Agricultural and Industrial Institute of Liberia, Advisory Committee on Education in Liberia, New York State Colonization Society, Hampton Institute, Howard University, Fisk University, Indian Rights Association (Philadelphia), Near East Foundation, Penn School (South Carolina), Calhoun School (Alabama), Agricultural Missions, Inc.

Address  
by  
Dr. Anson Phelps Stokes  
President Emeritus, Phelps-Stokes Fund  
at the Memorial Service for Thomas Jesse Jones

I remember once hearing Dwight L. Moody say that he always liked to speak on a rainy Sunday because he knew that no one would come out to hear him unless he wished a blessing. I know that you have not come out this afternoon primarily to receive a blessing, but because you have wanted to thank God for the blessing that has come to you through the life and work of Dr. Thomas Jesse Jones. We remember him as a singularly consecrated Christian man, who gave his life to the welfare of underprivileged and minority groups.

It is not necessary at this time to give any sketch of his life. Some have already appeared in the representative papers of this city, and doubtless at the proper time someone will prepare an adequate biographical sketch. Suffice it at this time to call attention to the main factors in his early training for his life work and then to mention the four characteristics that seem to me most marked in his thinking and activity.

Dr. Jones was of Welsh origin. This fact played an important part in his life. He frequently referred to the broadening contacts of the local hostelry which belonged to his mother and liked to remember that he, himself, was a representative of a minority group—the Welsh people.

Coming to this country at the age of eleven with other members of his family, he settled in Ohio where he attended the public schools. Later he went to Washington and Lee University in Virginia, which gave him important contacts with the white South, and was graduated from Marietta College in Ohio. His sociological studies at Columbia University for the M.A. and Ph.D. degrees followed. There the greatest single factor of influence was the teaching of Professor Franklin H. Giddings. From him he learned the fundamental importance of facts. His studies and reports from that time



on always had a very definite factual basis. Dr. Jones also took a degree at the Union Theological Seminary and was ordained to the Presbyterian ministry. He served for a year as Acting Head Worker of the University Settlement in New York. This gave him contacts with the poor of a great city and was of help to him in his later work in connection with the improvement of Negro housing. Then followed seven years of invaluable experience as Director of the Research Department of Hampton Institute, where he came under the inspiring influence of the tradition of General Samuel Chapman Armstrong. He learned much from General Armstrong's successor, Dr. Hollis Burke Frissell, whom he always held in deep reverence. These years, which brought Dr. Jones into intimate contact with various aspects of Negro education and life, were to prove of great significance in his later career, as were also the ten years following in the government service in Washington. These were divided almost equally between his service as a statistician in the Census Bureau and his work as a Specialist in Education (Negro education) in the Bureau of Education.

With this providential background, Dr. Jones was the best possible person to become the first Educational Director of the Phelps-Stokes Fund, a position for which he was unanimously chosen in 1913 and where he served for thirty-three years. During this period his philosophy of education and life matured, and he developed the four major interests which will always be identified with his name.

First, he stood for an education closely related to life. Dr. Jones had no use for types of education which would not help to fit a man for the actual needs of a full life in his environment. A typical experience to which he often referred was his first landing on the West Coast of Africa. There he visited a college which was in charge of a group of highly educated and Christian-minded Oxford graduates who were very proud of their native students. They had them all lined up to recite the Greek alphabet as a sign of their capacity and advance in education! Dr. Jones felt that this was a type of educational emphasis ill-fitted for the boys of any race in that particular community. He developed his ideas of an education for life in his well-known book entitled *The Four Essentials of Education*—a book which had a broad influence in this country and which was translated into Spanish at the request of the Mexican



Government. This book emphasized health, capacity for self-support, fitness for human service, and recreation, which Dr. Jones liked to emphasize as re-creation so as to include religion as a vital factor. This book was followed by his *Essentials of Civilization*.

Dr. Jones' ideals of education, which were essentially those that he had learned at Hampton Institute, were the foundation of the philosophy of his great reports. The first of these, *Negro Education in the United States*, which appeared in 1916, was prepared at the request of the United States Government and published under its auspices. These two volumes were literally of epoch-making importance in improving education in the Southern States, especially Negro education. Maps indicating the proportion of tax funds expended for white and Negro pupils were a feature of the report. These showed some states in which the ratio was more than ten to one in favor of white pupils. The fact that conditions have so vastly improved since that time is in no small measure due to Dr. Jones' able presentation, which was made the basis of discussion in many state legislatures.

May I mention two tributes which show the impression which this report created? The first is from Dr. Abraham Flexner, who referred to it as "an epoch-making contribution to the subject of Negro education, as well as a most important contribution to the general subject of education." The other is an incident that I remember well. An officer of the General Education Board showed me two sets of the report and called attention to the fact that they were largely worn out, they had been so much consulted as "the Bible" on the subject. These reports were especially valuable for their study of Negro rural schools on the one hand and Negro universities on the other, two subjects in which Dr. Jones was always specially interested.

Two other equally important reports followed—*Education in Africa* in 1922 and *Education in East Africa* in 1925. It is not too much to say that these reports laid the basis for the British Government's educational policy in Africa and influenced, to some extent, other colonial powers. It is highly significant that as a result of these reports Dr. Jones was invited to become the first Secretary of the Committee on Education in the British Colonial Office at a salary that was proportionately considerably higher than he was

receiving here. As Dr. Ross will refer more in detail to Dr. Jones' African educational work, I shall leave it with these brief comments.

There were other reports in which Dr. Jones emphasized his consuming interest in an education which would fit boys and girls for the responsibilities of life. I refer to the report entitled *The Navajo Indian Problem* and to his report for the Near East Foundation.

A second major interest of Dr. Jones was on help to minority and underprivileged people. He felt that here was a group of people, approximately one-tenth of our whole population, who were not being treated fairly in the matter of education and other basic privileges and who, with adequate education, would advance greatly and make important contributions to the national life. Not only was this emphasis shown in his reports, but also in his work as a trustee of various institutions devoted to Negro education. I think especially of Hampton Institute of which, at the time of his death, he was the second oldest member in point of service; of the Penn School on St. Helena's Island to which he was always especially devoted; of Howard University where he served for years as chairman of important committees; of Fisk University, and of Calhoun School in Alabama. It is not too much to say that in a recent difficult period he and his associate, L. A. Roy, with the cooperation of Mr. and Mrs. Robert W. Brown and other local people, arranged for the saving of the school by having it taken over under satisfactory conditions by the State of Alabama.

Dr. Jones' interest in the Negro American was also shown by his last important venture as director of the Phelps-Stokes Fund. With the aid of the Rockefeller Foundation and the Home Missions Council, he started the Program for the Training of the Negro Rural Ministry. Nothing ever interested him more. He was also helpful in the Association to Promote Proper Housing for Girls—a most successful institution in Harlem.

His interest in underprivileged people was also shown in Africa, more particularly in the Republic of Liberia. It is hardly too much to say that Dr. Jones put Africa on the map as far as American foundations and large philanthropic interests are concerned. Through his reports, through leadership in founding the Booker Washington Institute at Kakata and the Advisory Committee on



Education in Liberia, Dr. Jones did much to advance the interest of this struggling Negro Republic.

I have spoken of two of Dr. Jones' major interests, an education closely related to life and help to minority and underprivileged groups. There were two others of equal importance, namely, his emphasis on interracial cooperation and on the necessity of religious faith and ideals.

So we must consider third, his belief in interracial cooperation. This Dr. Jones showed by always having the Negro group represented on the commissions which made the studies for his educational reports. Also, he favored, and was successful in securing, adequate Negro representation on the Board of Trustees of the Phelps-Stokes Fund. But perhaps his most striking contributions to the interracial cause were through the Commission on Interracial Cooperation in Atlanta, now developed into the Southern Regional Council, and the South African Institute of Race Relations. The first, which has become one of the most important organizations for Negro progress in this country, was founded at the suggestion of Dr. Jones when he returned from his trip to Europe during the First World War. He had gone over to advance the interests of Negro troops and became convinced that, unless adequate preparations were made, the return of these troops, who had been engaged in a "war to save democracy," would result in much disillusionment and serious conflicts. Similarly, it was his suggestion to Dr. J. D. Rheinallt Jones and others in South Africa that led to the establishment of one of the most significant and constructive of African institutions—the South African Institute of Race Relations at Johannesburg. In these and other ways, Dr. Jones showed his conviction, based on Christian idealism, that the race problem could only be solved by cooperation between the major groups concerned.

Dr. Jones' fourth major emphasis was the necessity for religious faith and ideals. He was always the Christian. He liked to work through mission boards and believed in them. He was particularly devoted to institutions in the South, such as Tuskegee, Hampton, and Penn, which laid great emphasis on training boys and girls in the Christian faith and life. He was interested in recreation, but even more in re-creation through the forces of religious faith. The

two-fold command to love God and to love our neighbor was fundamental in his teaching. The closing words of the last official document which he prepared for the Phelps-Stokes Fund presented what he called his "interpretations of the spiritual foundations of Fund policies and programs." These represented his own fundamental convictions:

- "1. An impelling consciousness of God and humanity as the basic and comprehensive essential to all Christian service.
- "2. The spiritual significance of health. A conscious belief that the 'body is the temple of the Holy Spirit.'
- "3. Consciousness of the interdependence of economic welfare and the brotherhood of man, especially in the relationships of rural and urban peoples. Economic welfare can be fully achieved only as we realize that we are co-workers with God in all economic activities.
- "4. Interracial and intergroup cooperation as the realization of Christian brotherhood.
- "5. Womanhood and the home as the guardian of human and especially of the Christian brotherhood.
- "6. Recreation—physical, mental, and spiritual. The divine recreating of life from the continuous renovation of the blood through the revitalizing consciousness of Divinity."

These were entirely in keeping with, and in reality an expression of, the Four Essentials which he outlined. It is also noticeable that they were characteristic of all of his heroes. I think that from intimate association over a third of a century I can speak with some authority when calling attention to the men of modern times whom he most admired for their educational and interracial work. They were Armstrong and Frissell of Hampton, Booker T. Washington and Major Moton of Tuskegee, Dr. Dillard and Dr. Buttrick of the General Education Board, and Dr. Aggrey of the Gold Coast. These men all stood for vital education, for interest in minority and underprivileged groups, for interracial cooperation, and for the necessity of Christian faith and ideals. If we would be true to Dr. Jones' memory, we should be loyal to these same ideals. May we also live with something of his buoyancy, humor, and good will, and his faith in God and man.



# Address

by

Dr. Emory Ross

President, Phelps-Stokes Fund

at the Memorial Service for Thomas Jesse Jones

I met first with Thomas Jesse Jones at Stanleyville, 1300 miles up the Congo River. The tumbling, rushing water of the Congo's first great falls was before us and about us there, in 1921, as we came together on the deck of the American mission steamer *Oregon*.

That sternwheeler had been built in Pittsburgh, a few miles upstream from Dr. Jones' boyhood home on the Ohio River. Dr. Catherine L. Mabie, pioneer woman doctor in the Congo, who was for many years aided by Riverside Church, and Mrs. Ross and I with our two infant children had come in it, with competent African crew, slowly up the Congo to the head of navigation to meet the Phelps-Stokes Education Commission.

It was a meeting with an Ohio River man on an Ohio River boat on the deep, resistless waters of the Congo. And from that day I felt in Thomas Jesse Jones a kind of river's great flow—not, indeed, of water, but of ideas and of power to bear them up and to drive them.

For Thomas Jesse Jones, in three decades of his prime, was a veritable stream of power, with falls and sweeps, directive bands and great reaches.

He was a true Welshman, a wise scientist, an effective Christian. In that combination he was always linking dreams with demonstration, art with action, vision with vigor, haunting song with hardy scrummage.

He had power. Intellectual power. Spiritual power. Operational power. The power to lead. The power to push. The power to fight.

That power was always socially applied. He was a sociologist of the actionist school. The stream of his life flowed through many

fields of interest and was everywhere helpful. But the power of that stream was not scattered. It was applied to lifting people.

Dr. Stokes has referred to his frequent, humorous insistence on the fact that as a Welshman he knew what it was to be the underdog. He did indeed. He knew, too, what could be done in such a case by an undaunted spirit, a good mind, and a determined up-thrust. He had helped do it himself when he, his widowed mother, a grandmother, an aunt, and three other children pulled stakes in Wales in 1884 and came to America. He was eleven and he spoke only Welsh.

He was always for the development of underdeveloped areas. Long before a bold, new program was outlined as a Fourth Point, he had made it a first in his life. For American Indians, Negroes, Africans, for worn peoples of the Balkans and the Near East, Thomas Jesse Jones literally spent himself.

He waited not for government to formulate and fund and function. He roused himself, drew in others, examined and weighed, and a plan was drawn. Men were gotten. Money came. Governments followed.

Jones, the Welshman, was not one to stifle individual initiative. Jones, the sociologist, was not one to believe the individual could do it all. Jones, the Christian, was never one to forget the transcendent, unbeatable power of God established in the hearts of men.

He came to Africa twice, at the request of Christian missions, with selected companions, to study and plan for education in Africa. The first shock to many, those thirty years ago, was his definition of education. It included all life!

As eyes became bit by bit accustomed to the blinding light of that definition—those thirty years ago and in Africa—a whole new concept of education's content and process began to form.

I know of nothing in Africa's history where the effect of one man's mind and thinking, aided by a few selected and finely contributing personalities, has been able, within a generation, to open so many doors and vistas and futures for Africa's people.

I have been going through the 186 pages of letters from 154 people of many countries which came to Dr. Jones in 1937 on the completion of his first twenty-five years with the Phelps-Stokes Fund.



All of those, officials and unofficials, writing about his African work, use measured words of high import about the effect of the two Educational Commissions which he headed.

Dr. Jones believed in persons, and among the lasting memories of his deeds stands the fact that he was one of the first to draw an African into top study and planning—indeed the very first to do that on a continent-wide base. The name of Aggrey is revered and deathless throughout Africa today, partly because of the Welsh non-conformism and Christian confidence of his friend and ours, whom today and for days ahead unnumbered we honor.

He was indeed a man timed to serve his generation—in Africa, in Europe, in America. And for his serving he also had, besides his personal endowments, the inestimable contributions, each quite different but each with its importance, of four persons:

His wife, caring so completely and sacrificially for home and family when he was pulled abroad;

Dr. Anson Phelps Stokes, all those years president of the Phelps-Stokes Fund, inspirer, wise counsellor, backer, and friend;

L. A. Roy, administrator and companion, devoted and very able;

Miss Rachel L. Huntington, secretary, unselfish, the doer of many tasks.

His serving was always solid, intellectually grounded, spiritually guided. But through and through it there was a Welsh, Jones lilt, a wit, a singing that acted as a stream at the point of a drill—cooling, cleansing, making penetration as heatless and painless as possible—but always going deeper, always opening wider.

The Welsh music of his life was a winsome undertone to the flowing power of this Ohio River man whom I met at Congo's falls and gladly followed through his life's remaining journey.

He touched his harp, and people heard, entranced,  
As some vast river of unfailing source,  
Rapid, exhaustless, deep, his music flowed  
And opened new fountains in the human heart.

—Robert Pollok,  
*The Course of Time*,  
Book IV, c. 1830.

## ABSTRACTS FROM A FEW OF MANY LETTERS

"What a profound realization it must be to the vast multitudes of Dr. Jones' friends in Africa, America, Europe, and Asia that 'now he belongs to the ages.' To me the supreme emotion arising from the realization is not a depressing sorrow, but a triumphant joy and gratitude, for Dr. Jones was one of those rare specimens of what is finest and most significant in human history—those 'brightest and best of the sons of the morning,' those great heralds of the new human dawn whose lives and achievements fill the vast human flock with fresh hopes and strength and confidence by unveiling the deepest possibilities of the human race. The power of truth, the triumph of intelligent love, and the glory of organized good will for the ultimate liberation of man under whatever color of skin or in whatever land of habitation. We rejoice and thank God that such persons as Dr. Jones, Booker T. Washington, Abraham Lincoln, Carver, Aggrey, Gandhi, and others have appeared on this planet as divine specimens of the new human race, as beacon stars pointing to the new human destiny. We rejoice for those triumphant lives. Their souls are in the hands of God who 'made a trial of them and found them worthy of Himself.' They are God's powerful searchlight shining upon our path that leads to the great destiny, and at the same time judging us as nations and as individuals. . . ."

—Eyo Ita, West African People's Institute, Calabar, Nigeria.

". . . I have never forgotten what a great work he did for Africa and African education. It was a great privilege to work with him.

". . . I hope some adequate notice will be taken of his life and work not only by the Missionary Societies, but by the Colonial Office, which owes so much to him for its awakening to the claims for Africa. . . ."

—James W. C. Dougall, Church of Scotland, Foreign Mission Office, Edinburgh.

". . . He was one of the friendly people who made long-standing friendships, and who had the great gift of attaching people to himself. . . ."

—W. A. Bennett, Edinburgh House Press, United Council for Missionary Education.

". . . He will indeed be sadly missed by all those who knew him and who share his deep concern for those for whom he worked so untiringly. . . ."

—Phyllis M. Shepherd, Conference of Missionary Societies in Great Britain and Ireland.



“ . . . I have many happy memories over the past thirty years of the warm and impulsive friendship, the lively mind, and the tender sympathy upon which his friends could count. . . .”

—Handley D. Hooper, Church Missionary Society, London.

“ . . . Because of my work and travel in Southern Africa, I am constantly reminded of all that Dr. Jesse Jones and Dr. Aggrey thought as to the needs of Africa, particularly in education. . . .”

—J. D. Rheinallt Jones, Johannesburg, South Africa.

“ . . . In the executive field of America, one of the Great Cedars of Lebanon has fallen by the death of Dr. Jones. . . .”

—C. D. B. King, Liberian Ambassador to the United States.

“ . . . Very often you only get to know a man when you know both his public and his private life. I was privileged to know well both sides of his attractive life. We must just try to follow in the steps of such predecessors. . . .”

—Kenneth MacLennan, Edinburgh.

“ . . . The Trustees, Administration, Faculty, Staff, and Student Body of Meharry Medical College join me in expressing our heart-felt sympathy to the officers and trustees of the Phelps-Stokes Fund upon the death of its Director Emeritus. . . .”

—M. Don Clawson, President, Meharry Medical College,  
Nashville.

“ . . . May I on behalf of the Congo Protestant Council present to the Phelps-Stokes Fund our sincere condolences? Dr. Jones' contribution to Africa is immeasurable.”

—J. Ohrneman, Conseil Protestant du Congo, Belgian Congo.

“ . . . Dr. Jones did a mighty work for Africa, and thank God for him. On my travels I heard many references to the visit of the Phelps-Stokes Committee which has become an historic event in the annals of this great continent. Dr. Jones was also so kind in all his personal relations. To quote a phrase from the 'Proverbs,' he placed 'apples of gold in baskets of silver'.”

—John T. Tucker, Alianca Evangelica de Angola, Portuguese  
West Africa.

## ABSTRACTS FROM NEWSPAPERS AND MAGAZINES

“ . . . Long a leader in the field of race relations and Negro education in America and Africa, Dr. Jones retired as educational director of the fund in 1946. He fought for minority groups and was instrumental in influencing the educational policies of colonial governments and Christian missions in Africa. . . .”

—*New York Times*, January 6, 1950.

“ . . . Dr. Jones made most of his more famous contributions under the aegis of the Phelps-Stokes Fund, a philanthropic and educational institution primarily interested in improving race relations. He was connected with the fund for more than thirty years, and was its educational director from 1917 until his retirement in 1946. . . .”

—*New York Herald Tribune*, January 6, 1950.

“ . . . The fact that there has been a revolution in the educational approach to African education during the past thirty years is largely due to the work of the Commission (Phelps-Stokes Fund Educational Commissions to West and Central and later East Africa), while the British Colonial Office's Education Department may be said to be their direct outcome. . . . We also owe it to Dr. Jesse Jones that the late Dr. J. E. K. Aggrey was a member of both commissions and his participation was the outstanding opportunity, and a fully justified one, in showing his own race and skeptical White folk, the great capacities of the African race, as represented by Aggrey. . . .”

—*The Guardian*, Christian Weekly Journal of Public Affairs,  
Madras, India, January 26, 1950.

“ . . . It was due to Jesse Jones that the late J. E. K. Aggrey was appointed a member of the Phelps-Stokes Educational Commissions to West and Central, and later to East Africa, in which the American and British missionary societies and our own Colonial Office cooperated. The Commission's reports were largely the soil out of which Achimota College and the important Education Division of the British Colonial Office grew.”

—*The Friend*, Quaker Weekly Journal, London, January 20,  
1950.

“ . . . So far the bare official record of our friend's (Dr. Jones') rich and varied achievements in a working span of fifty years. It is truly a remarkable one and its secret is compounded of his crystal clear conception

of his commission in life, his whole-hearted devotion to it, his unwavering concentration on essentials, his warm, loving spirit, and his humble yet steadfast trust in God. Few, if any, of his generation have come near to accomplishing or inspiring so much for the backward and underprivileged. . . .”

—*The South African Outlook*, April 1, 1950.

“. . . Those who knew Dr. Jones will never forget the sunny geniality of his friendship, the understanding and the humor which tempered the sharpness of his critical judgment, nor the flaming indignation he felt toward those who neglected their opportunities to help the underprivileged or the unfortunate. In education he was a prophet, in life he was a deeply Christian gentleman.”

—*Congo Mission News* (G. W. Carpenter), April, 1950.

“. . . This lovable, nimble-witted Welshman—his American citizenship could never disguise his race and origin—had as much as any single person to do with the establishment of today’s progressive and practical views toward education in colonial and backward territories. . . .

“. . . The climax of Jesse Jones’ career was his chairmanship of the two Phelps-Stokes Commissions to West and Central Africa and later to East Africa in which the British and other Colonial Governments cooperated with British and American Missionary Societies. It was Jesse Jones who insisted that the late Dr. J. E. K. Aggrey should be a member of both bodies, thus introducing that great African to a wide and important public—white and black. Aggrey’s widespread influence, the foundation of Achimota College on the Gold Coast, the far-sighted Educational Department of the Colonial Office all stem directly and indirectly from these commissions and Jesse Jones’ leadership.”

—*Australian Christian World*, April 7, 1950.

“. . . Together with his continuing exacting work for American Negro education through the Phelps-Stokes Fund, with which he was intimately connected for thirty-three years, Dr. Jones undertook valuable educational inquiries in Liberia (as the result of which the Booker Washington Institute at Kakata was established), and in Greece and the Near East, on behalf of the Near East Foundation. In 1932 he was Carnegie Foundation lecturer in the universities of South Africa. . . .”

—*The Times*, London, January 17, 1950.

“. . . The Christian mission, more especially in its Africa field, has lost a stalwart guide and counsellor with the passing on January 5 of Dr. Jones.”

—*International Review of Missions*, April, 1950.



## RESOLUTIONS

Regarding the Services of Dr. Thomas Jesse Jones  
Adopted by the Trustees of the Phelps-Stokes Fund  
November 21, 1945

WHEREAS, Dr. Jones has been connected with the Phelps-Stokes Fund for over thirty years, beginning with 1913 as its agent, and since 1917 its Educational Director; and

WHEREAS, The Trustees feel that in those positions he has rendered invaluable service to the cause of community education, Negro education, and race relations in the United States and in Africa, and has laid foundations upon which the Fund may wisely build in the future; and

WHEREAS, Dr. Jones has exhibited in his work for the Fund his interest in minority groups derived from his Christian faith and his Welsh birth; his belief in a democratic education for future citizens drawn from his early training in the public schools of Ohio; his understanding of the Southern point of view learned while a student at Washington and Lee University; his scholarly standards acquired at Columbia University where he took the Doctorate of Philosophy under the late Professor Giddings; his devotion to the missionary work of the Christian Church broadly and spiritually interpreted, strengthened by his years at the Union Theological Seminary; his devotion to the cause of interracial cooperation derived largely from his many years of teaching during the administration of the late Dr. Frissell at Hampton Institute; his training in factual accuracy and objectivity, developed by his work of supervising Negro, American Indian, and rural statistics for the Federal Census; and his intense loyalty to the nation of his adoption; therefore be it

RESOLVED, That the Trustees, in accepting Dr. Jones' resignation, wish to place on record their conviction as to the importance of his services, and would mention particularly the following achievements and characteristics:

Preparing the report on *Negro Education in the U. S. A.*, 1916, a study made for the Department of the Interior of the Federal Government and recognized as a work of epoch-making significance in calling attention to unsatisfactory and unfair conditions, and in making proposals which have led to the great improvement of Negro schools.

Developing a philosophy of education applicable to white and black alike, stressing particularly the importance of education closely related to the realities of community life, and yet at the same time including strong emphasis on religious and moral values—a philosophy outlined in his *Four Essentials of Education* and *Essentials of Civilization* and in other distinguished writings.

Writing for the Phelps-Stokes Fund as chairman of its two commissions to study the education of native Africans the volumes on *Education in Africa*, 1922, and *Education in East Africa*, 1925, reports which have profoundly influenced the educational policies of Colonial Governments and of Christian Missions in Africa.

Stressing the vital importance of a knowledge of existing conditions and of sympathetic cooperation between the races in improving Negro education and conditions of living.

Aiding through his personal counsel and active support as a Trustee, a large number of important institutions for the training of the Negro, notably Hampton Institute, Howard University, Fisk University, Lincoln University, and Calhoun School, the last named being saved mainly by his energetic activity.

Improving the condition of the Indians, and especially of Indian education, through his cooperation in the report on *The Problem of Indian Administration*, edited by Dr. Lewis Meriam, in his own report on *The Navajo Indian Problem*, and as a wise counsellor of many agencies interested in Indian welfare.

Stimulating an effective system of education closely related to local needs in the Near East and in other parts of the world, it being noted in this connection that his book, *The Four Essentials of Education*, has been translated into Spanish and distributed widely through Latin America.

Interesting himself and others in sound educational theory and practice on various levels, including that of universities at one end, and on the other of local rural schools with their emphasis on agriculture and community life.

Improving the condition of the rural Negro ministry through the movement, in which he has been a leader, to secure more qualified ministers, better training, and more effective cooperation between the minister and other local agents and agencies of social welfare.

Helping to organize at the close of the last World War the Commission on Interracial Cooperation, as well as suggesting a similar commission in the Union of South Africa—both agencies having rendered invaluable service through insisting on the rights of underprivileged people and on the development of the spirit of cooperation.

Aiding many missionary, educational, and philanthropic organizations that have looked to him and the Phelps-Stokes Fund for guidance and support, such as the Association to Promote Proper Housing for Girls, the Near East Foundation, Agricultural Missions, and many others.

Rendering a unique service to the Republic of Liberia through securing the cooperation of colonization societies and mission boards in the support of the Booker Washington Agricultural and Industrial Institute at Kakata; planning and developing that institution; organizing the Advisory Committee on Education in Liberia; and assisting the State Department in developing its policies regarding Liberia and other parts of Africa.



Assisting sympathetically visitors and students from Africa, both white and black, and helping to make their stay in this country of the largest educational value.

Upholding the Negro American's rights to education, self-support, decent housing, and recognition as a human being and as a full-fledged citizen.

Showing at all times a rare capacity for friendship, a buoyant attitude, and Christian faith in dealing constructively with men and women of all races and creeds, and intense loyalty to the ideals and purposes of the founder of the Fund.

Administering in a wise and sympathetic way, with the invaluable help of the Trustees, Mr. Roy, and a loyal and efficient office staff, the work of the Phelps-Stokes Fund, the result being that a foundation with a small income has been able to make a contribution of importance to education in this country, in Africa, and indirectly in other parts of the world; and be it further

RESOLVED, That in enumerating these special characteristics and achievements, no attempt has been made to be exhaustive, but merely to list some of Dr. Jones' representative services which have been referred to in a striking way in the volume of greetings presented to him by friends in Africa, England, and the United States on the Twenty-fifth Anniversary of his connection with the Fund, entitled *A Twenty-fifth Anniversary—Phelps-Stokes Fund and Dr. Thomas Jesse Jones*; and be it further

RESOLVED, That the Trustees, in accepting Dr. Jones' resignation, feel sure that his advice will be available whenever sought by our new Director; assure him that they will always feel deeply grateful to him and interested in his future; and in token of their regard give, and they do hereby give him the honorary title of Director Emeritus; and be it further

RESOLVED, That as a permanent memorial of his services as first Educational Director of the Phelps-Stokes Fund, and as an inspiration to many in the years ahead, the Trustees, without creating a precedent for the future, have a portrait of Dr. Jones painted for the office; and that copies of these Resolutions, signed by the officers, be presented to Dr. Jones and included in the Minutes.



## RESOLUTION

In Memory of Dr. Thomas Jesse Jones  
Adopted by the Booker Washington Agricultural  
& Industrial Institute of Liberia

The Trustees of the Booker Washington Agricultural & Industrial Institute of Liberia learned with deepest regret of the death of Dr. Thomas Jesse Jones whose life and career have had such a large influence in shaping the events leading up to the founding and growth of the Booker Washington Agricultural & Industrial Institute,

WHEREAS, Dr. Jones, then Educational Director of the Phelps-Stokes Fund, conducted a survey of education in Africa in 1920-21, at the request of a number of mission boards, with particular reference to the fields in West Africa where a majority of the American mission boards were at work; and

WHEREAS, His report *Education in Africa* was one of the earliest compilations of facts regarding education in that area and attracted wide attention; and his recommendations that a supervisor of education who could help in coordinating the work being done by the various agencies interested in that area and in establishing standards met the approval of the Liberian Government and the mission boards involved; and

WHEREAS, As a result an Advisory Committee on Education in Liberia was set up under the leadership of Dr. E. C. Sage, then President of the General Education Board, and the New York State Colonization Society, with the support of the Phelps-Stokes Fund, the American and Boston Colonization Societies and the Methodist, Lutheran, Protestant Episcopal and National Baptist Convention Boards in united effort; and

WHEREAS, This program led to the employment of Mr. James L. Sibley as Supervisor of Education in Liberia, whose survey and report on education in Liberia resulted in the development of plans for the founding of the Booker Washington Agricultural and Industrial Institute; and

WHEREAS, Miss Olivia Phelps Stokes' gift totaling \$75,000 with Dr. Anson Phelps Stokes and Dr. Robert R. Moton as trustees cooperating with the Methodist Board made possible a capital of \$100,000 to which the Liberian Legislature added 1,000 acres of land and agreed to pay \$5,000 a year when funds were available, thereby making the building of the Booker Washington Agricultural and Industrial Institute possible; and

WHEREAS, Throughout the history of the Booker Washington Agricultural and Industrial Institute Dr. Jones' contacts and personality were

to a considerable extent responsible for the development of friends and the interest of the United States Department of State and the Firestone Plantations Company in the Institution, handling with the assistance of our late President, Dr. Jackson Davis, and Mr. L. A. Roy, the multitude of detail on this side of the Atlantic incidental to the running of the school; and

WHEREAS, His many valuable contributions to American and African life including *The Report on Negro Education*, *Education in Africa*, *Education in East Africa*, *The Problem of Indian Administration*, and his helping to organize and guide the interracial commission, the Near East Foundation, the Association to Promote Proper Housing for Girls, the Agricultural Missions, and many other useful institutions which helped to better understanding of some of the world's great problems; now, therefore, be it

RESOLVED, That the Trustees of the Booker Washington Agricultural and Industrial Institute of Liberia hereby express their deep appreciation of the life and services of Dr. Thomas Jesse Jones and order that a copy of this resolution be spread upon the minutes of the Trustees of the Booker Washington Agricultural and Industrial Institute of Liberia and a copy delivered to his bereaved family.

## RESOLUTION

### In Memory of Dr. Thomas Jesse Jones Adopted by the Indian Rights Association

Dr. Thomas Jesse Jones was for many years a useful and valued member of the Board of Directors of the Indian Rights Association.

His activities in Indian Affairs included help in working out the problems which confront Indian groups and the role of personal friend and adviser to many Indian individuals.

To his studies of Indian people with proposed solutions for their betterment, Dr. Jones brought the same brilliant mind, deep interest in people, and dynamic spirit which characterized his extensive efforts for human welfare.

Dr. Jones was an influential force in the development of sound and constructive plans for the Meriam Survey of Indian Affairs conducted by the Brookings Institution from 1926-28. He helped to implement the recommendations made in the report published in 1928, a publication which marked the beginning of renewed interest in Indian affairs and a more intelligent and constructive approach to the whole problem of American Indians.

In 1939 Dr. Jones was chairman of an Inquiry Staff which made a study for the Phelps-Stokes Fund of the grave economic and psychological Navajo Indian situation, caused by the drastic stock reduction program of the preceding five years.

The primary purpose of this study was, "to secure such an understanding of conditions on the Navajo reservation as to help bring about the cooperation of all agencies—government, missions, philanthropies and, most of all, the Indians themselves." This purpose embodies the spirit of Dr. Jones' efforts to help bring better understanding and cooperation between individuals and groups in America and abroad.

His cordial, versatile approach and at-homeness with all sorts of folks, together with his zest for work and fun, marked the weeks spent in field studies with Indian Rights Association representatives among the Sioux of North and South Dakota.



## RESOLUTION

In Memory of Dr. Thomas Jesse Jones

Adopted by the Home Missions Council of North America

The Home Missions Council of North America hears with sorrow of the passing of Dr. Thomas Jesse Jones, who for many years was the Educational Director of the Phelps-Stokes Fund.

Dr. Jones was an influential force in the development of constructive plans for the welfare of the American Indians. He was deeply interested in matters affecting the Negro people, both of Africa and the United States. His interest and cooperation in the work of the Sharecropper Committee of the Home Missions Council was most timely and helpful.

We therefore desire to express our profound thanks to Almighty God for the leadership of Dr. Jones and take hope in the fact that, while he is absent in the body, he is present in the spirit to inspire the continuing work.

We ask that this expression be spread on our minutes and that a copy be sent to the Phelps-Stokes Fund.

PHELPS-STOKES FUND

101 Park Avenue, New York 17, N. Y.



